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SRI GURU NANAK DEV JI

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KASHMIR

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Section—Sikhism

IF GURU NANAK CAME TO AMERICA, WHAT
WOULD HE DO, SAY & ADVOCATE?"

—: o :—

"THERE IS BUT ONE RELIGION "

BY
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FOREST DEPARTMENT,
HIS HIGHNESS'S GOVERNMENT, JAMMU & KASHMIR
P. O. DODA, (INDIA)

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Brethren of the East and the West!

Fraternal Greetings Fellow-seekers of Truth, assembled in a World-Conclave of Religions, in this Continent where the old world merged into the New, evolving a New World of ideas and potentialities which are associated with the word 'American', I greet ye, one and all, at this Historic Gathering. Brethren, we must pay deep debt of homage to the organisers of this World Fellowship of Faiths which has made it possible to concentrate once more the Spiritual Rays of Religion in one focus, so that Chicago, the heart of the New World, may also become a mouth-piece of New Civilisation which will cement all continents, castes, creeds, and colours into one loving Cosmos. May such foci multiply, so that every country may become a scintillating centre of fellow-feeling, and all of these centres or facets may together produce the same dazzling result as is expected of Koh-i-Noor of the Spirit.

The first condition for addressing such serious assemblies. Brethren, I am just on the wrong side of forty and although this might look rather green old age, yet I will not give you anything that is not supported by my personal experience. Spiritual experience also, like science, is proved by experimentation, and unless there is this corroborating evidence discourses on religion tend to degenerate very often into that wish-wash talk which is little more than mental contest, or into a 'tale full of sound and fury, signifying nothing'. Spiritual experience is then the bed-rock on which religious discourse must rest. Without this nucleus, tall talk is at best a parade and at its

worst balderdash. In this gathering of busy men, come from all corners of the world, to get Truth and nothing but the Truth, let there be the strictest economy as to time, and let nothing be said or uttered which does not centre round the Nucleus of which I have just mentioned. Many there be who built castles in the air, but religion has no use for such idealists. It is true religion rears eerie architecture such as no mortal can imitate much less duplicate in stone and mortar, however high the sky-scrapers which we build to-day, but this architecture of the Spirit though eerie, is nevertheless solid, and has its basis in the very bowels of this firm earth. Hence, we must differentiate between true religion which has its foundation in *personal* experience, and *pseudo*-religion which is like a fleecy mass of floating experiences without that Nucleus round which the monsoon of the spirit condenses. Let our discourses, therefore, centre round verified personal experiences rather than on hearsay, for in any court of law, it is the direct evidence that counts, and what is true of these worldly courts is truer still of the courts that are within our hearts. Brethren, all this may seem axiomatic at first sight, but let me tell you in all seriousness that there is more misunderstanding in the domain of religion than in the field of any art, science or history, and all this is due to the fact that we ignore the above axiom in actual practice, although we bow to it in theory. I must, therefore, emphasise once more that in this assembly of wise men, let nothing be said that does not pass muster at the touchstone of *personal experience*.

My second There is but one more preliminary remark, **credential**. and then I must turn to the religion that I profess and advocate. I have referred above to the green old age but as a set-off against this, I must unlock before you the treasure which I cherish much the most in this world of possessions, and this is my Guru-given *beard* which is as many centimeters long or longer as are years in my present

span of life. And this symbol of sincerity I mention here as a second proof of the fact that I will say nothing that is not warranted or guaranteed by my own experience. Brethren, I have called this possession, as my most valuable possession, on this side of the grave. This may startle some of you, and in order to gratify your well-meant curiosity in the matter, I will return to it once more, but this I must reserve till the very end, *i.e.*, until I have discussed with you all about my religion. There is another reason why I must defer reference to this matter, for forms of religions are at best secondary annexures, and it is the primary thing that counts. It is the religion which is the magnet round which forms congregate, hence they must follow, *not* precede discussion on religion.

Religions and True Religion Let me come straight to the topic under discussion, *i.e.*, *true* religion? I use the word 'true' with a set purpose, for wherever there is substantiality or matter, there also is its shadow close-by, and in digging the gold, we have to cast off so much dross that sometimes gold is either altogether missed at bottom or is washed off with sand and other adulterants. Likewise in this world of substitutes and counterfeit coins, there ~~are~~ religions and religions and a tyro in religion cannot differentiate between this and that religion, much less find out as to what is true religion. We must, therefore, differentiate between true religion and religions so called. This is the very crux of the problem, and it is to fathom this mystery that we have assembled here. If we cannot go down to the very foundation of Religion, we would have floundered in vain. A true Seeker after Truth must, therefore, be prepared to scrape off all outer crusts, and get down to the very Core, for it is there where unadulterated Gold is found.

Perhaps, the simile of gold does not convey the meaning full well, for gold rarely occurs in nuggets, and is very often found in minute particles, no bigger than the sand with which

it is associated. But crystals of diamond occur in large masses in the bowels of earth, and provided digging is done with care, pure masses of crystal-clear diamonds are bound to be found in the long run, provided the vein is struck. Until this is done, hundreds, nay thousands of tons of hard earth may have to be drilled, upturned and thrown away. Even after the vein is struck, it is not necessary that crystals of the proper quality or size be found all together *in situ*, for not unoften, there are hundreds of malformed or inferior crystals mixed with one 'Koh-i-Noor' or 'the Great Moghul.' Similarly, in the domain of religion True Religion is hidden deep down in the bowels of formalism and sophistry, and it is sincere and sustained effort alone which can discover this Elusive Gem of old. Many give up the pursuit in haste or in disgust, but there are few lucky souls who do discover the Philosopher's Stone which is so valued as it has no like in this world, and as it has potentialities which we will soon discuss.

What is True Religion?

Let us, therefore, return to the very beginning, *i.e.*, what is True Religion? As the answer is not easy to grasp at once, hence a few preliminary remarks are necessary. Look round the whole world and its tenants, and you will find that there is nothing on this earth that is not under prison or some kind of fetters visible or invisible, which it cannot cast off. The moon hangs on the sleeves of earth, the earth itself dances attendance on the sun, this sun attends upon some other sun in the primeval haze, out in the farthest recesses of space. While this is true of the inanimate things, the living things are in the clutches of time; insects live for days and pass away, birds live for years and are then no more, men count their life's span by decades, while nations live and die in centuries; and the whole animate world passes through cycles of geological time so that we have ages of

reptiles, birds, mammalia, man and so on, who live, grow, fade and die; there being thus fossils of many living beings which were once in the prime of their glory, but are now no more! The whole world is thus in the clutches of two arch-fiends: namely Time and Space, and wherever we go or whatever we do, we find that we are encircled by the high walls of these stupendous barriers.

Now, while other living beings are too dull or docile to mind these irksome restraints, yet man, the lord of creation, has always chafed against these galling restrictions. He thinks that whatever may be true of other creation, it is not for him to eat the humble pie or lick the dust. High-souled man has always tried to champ the bit, for he feels that he was not born for bondage and for fetters, but for open air and freedom. This is then the basic trouble; all that is, is mortal and confined, but man feels that he can, if he cares to, jump over these encircling walls of Time and Space, and become free and immortal! It is here where True Religion comes in, in its triumphal car, and takes man across, on its invisible winged-vehicles, and ensures to him what he had somehow lost. True Religion is thus rescued out of the dungeon of ever-lasting confinement into the open noonday light of the sun and eternal freedom. It is marching out of the morass of death into the Garden of Eden where there is eternal peace and glory. True Religion is escaped from the choked and suffocating atmosphere of Time, and an ascent to that sun-kissed peak, where the air is sweet and pure, where no dust or smoke taint the air, where no earth-born clouds darken the vision and stupefy the senses. Who can describe the glory of the New World which unveils itself to Man thus emancipated, out of the clutches of Time and Space? No more for him the irksome law of *Karma*... for, it was law of the labouring-earth, and the emancipated soul has now got out of the clutches of gravitation and other ego-centric laws? No more for him death and decay for death is of the flesh, but he has become all-soul, too ethereal to

be tainted by disease or decay! No more for him sin, evil or confinement, for has he not gone off at a tangent from this devil-ridden world.

The following hymn gives a glimpse of the change that comes over a mortal when he throws off the shackles of Time and Space, i.e., all deadening load of *Karmas*, and when he is admitted into the party of the Elect, whom we call the deathless *Khalsas* (stainless immortal souls). This hymn is composed by our fifth Guru and gives his own personal experience when he came into touch with His Master and Saviour:—

My mind is illumined,
The egg of ignorance hath burst,
The captive soul is freed,
The fog of science hath dispersed!
No more endless cycle of life and death,
No more fretting and fuming
In the steaming cauldron of Time, which cooled
As soon as the Guru showered *Nam*-blessing!
The load of Karma is moved off my breast,
And I soar like a bird, free on its wing,
No more irksome restraint of the law,
When the Lord Himself dost the christening.
From the Sea of Becoming I have reached
The shore of Being and of rest,
I reached this Haven, when I was of the Guru,
And was, in turn, by the Guru blest!
Truth is now my resting ground,
Truth is my Rock and Dwelling,
Truth is my capital and stock-in-trade,
Saith Nanak, yea, I have found my Home!
(*Maru V*).

To find this Religion is to be transfigured even as Moses was transfigured on Mt. Sinai, and Jesus on another 'high mountain apart' near Hermon. True Religion is not merely temporary transfiguration, it is ever-lasting and eternal glory for is it not one of the conditions of *this* Religion that it is above the limitations of Time? The glory in *this* Religion is

for all time, and all corners of earth; more, it transcendeth all limitations, for is it not Life-immortal...from aye to aye, *one* with the Supreme One Himself!

There is only one Religion no more Brethren! it is of *this* Religion that this humble devotee is a worshipper, and it is of this and this Religion alone that the great Gurus were exponents. I know there are hundred and one religions in this world, nay more, but this Religion is their consummation, their goal, their towering apex. This is the Centre of all religions, all others are but radii springing from and returning to this self-centred Locus! There is but One Religion and it is *this*; others are different shades and gradations of the same Religion. Brethren, I must repeat that True Religion is severely *one*, it hath no like in this conditioned world, and this Religion is that verifying Life which transcendeth the corroding walls of Time and Space. Even as the sunlight is *one*, and seven colours of the spectrum are *fractions* of the same light, so also Religion itself is *one*! What the world offers to you are different grades of its dilution. Will you be satisfied with its weak, watery solutions, or with the unadulterated Holy Grail of Religion, about which Tennyson sings as follows:

‘But the sweet vision of the Holy Grail
Drove me from all vain glories, rivalries,
And earthly heats that spring and sparkle out
Among us in the jousts, while women watch
Who wins, who falls: and spiritual strength
Within us, better offer’d up to Heaven.’

(HOLY GRAIL.)

Referring to this Transcending-Religion, our Tenth and the Last Guru sang as follows in his autobiography:—

“As God spoke to me, I speak unto all the world,
I pay no regard to any one but Him,
I am not satisfied with so-called religions,
I sow the seed of the Transcendent-Religion,

I am not a worshipper of stones,
Nor am I satisfied with any set religious garb,
I sing the honeyed-Name of the Infinite,
And am thus indissolubly knit with Him."

(*Bichitra Natak, X*).

The Elect or the Khalsa. Brethren, I have said just now that there is but one Religion in the world which transcends the galling fetters of Time, and it is the Religion-Transcendent. If that is so, it must be at once clear to you that we rise up to this Religion not by one jump, but in slow steps, *i.e.*, by slow process of probation and gradually expanding efficiency. Will you be surprised if I tell you that all seers, sages, Masters and Messiahs are initiates of this Religion, and we cannot use for them the epithet of *Mahatma*, *i.e.*, 'high-souled' until they have reached this Apex. You know or must have read of the Jacob's Ladder referred to in the Old Testament which it is stated spans the distance between heaven and the earth. If there is any such Ladder, as indeed there is, to be referred to shortly, you can well imagine how numerous must be the rungs of the Ladder which abridges this chasm. This will give you an idea as to how many years must needs be spent before the period of probation or *discipleship*, as we call in Sikhism, is over.

As I have said that all sages, seers and poets are initiates of this Religion-Supernal, I will give you a startling example of the long time spent in the period of probation, and in order that the example may be better understood, I will refer to no less a personality than Shakespeare-himself, who is the undisputed *doyen* of English literature. Very little is known of the Sonnets of Shakespeare which he wrote at the close of his life. Knowing Brother Shakespeare, as I now do, having sat at the feet of My Master Nanak, I have some extraordinary observations to make to you, in regard to that world-towering personality for whom I have the very highest respect. It was *after* Shakespeare had written all the dramas that he wrote these

extraordinary sonnets. While the dramas are devoted to worldly matters and characters, the Sonnets are dedicated to the art of "ETERNITIE" (as spelled therein) and were composed when Shakespeare had climbed up to the plane which I have called the Plane of Transcendent-Religion. Note how he regrets the time spent (or wasted as he calls it) in ephemeral things, instead of concentrating on Religion, which he discovered only in the closing days of his life. Mark what he says in CX Sonnet:—

"Alas, 'tis true, I have gone here and there,
And made myself a motley to the view,
Gor'd mine own thoughts, sold cheap what is most dear,
Made old offences of affections new.
Most true it is, that I have look'd on truth
Askance and strangely ; but by all above,
These blanches gave my heart another youth,
And worst essays prov'd Thee my best love.
Now all is done, I have what shall have no end,
Mine appetite I never more will grind
On newer proof, to try an older Friend,
A God in love, to whom I am confined."

Mark how Shakespeare rues the time spent in furbishing old tales (cf. made old offences of affections new), and how at long last, he will have naught of it any more ("All is done") but devote all of his time to his new-found lady-love who is no less than "God-in-Love." This is then the culminating phase of the genius of Shakespeare, when he reached the Transcendent-Plane, and became a Khalsa or the Elect!

Will you be surprised if I tell you further that the period of time spent by Shakespeare as *Khalsa* or the Elect is little more than three years out of half-century that fell to his lot? In proof of this, I quote again his own words:—

CIV (Sonnet).

Three winters'.
Have from the forests shook three summers' pride
Three beauteous springs to yellow autumn turn'd
In process of the seasons have I seen,
Since I first saw you fresh."

Lest it be thought that it is some mortal Lady-love to whom these sonnets are addressed, Shakespeare makes it clear that this love is not for some one outside, but to that Universal-Self discovered by him *within*, which for that very reason is Shakespeare's 'other mine' (cxxxiv) or 'all the better part of me' (xxxix), which is also named "I am that I am" (cxxi) *i.e.* the eternal-Ego which is found only in the eternal-Plane, and having found which, death dies for all time :

"And, Death, once dead, there's no more dying then,"

(CXLVI)

Here then is a case of this towering genius of the west who was vouchsafed to pass a little over three years only as the Elect or the *Khalsa* !

Whom then we call a *Guru* ? One who is so born, who passes *all his life* or the largest part of it in God-ebriated condition, which although worldly-minded men rarely understand, yet is the very breath of life of a devotee. Our Master Nanak was misunderstood many a time by his own erring father and at one time his father went and called a physician to cure his son out of this 'mysterious ailment.' The *Guru* replied as under at that tender age :—

"The physician is sent to prescribe a remedy : he taketh my hand and feeleth my pulse.

The ignorant physician knoweth not that it is within the recesses of my mind that the pangs spring.

Physician, go back, do not annoy me,

I am imbued with my Lord, what can this medicine do to allay that hidden pang ?"

Here is a Born Master — *Guru par excellence*—who is the exponent of this Transcendent-Religion !

I have been trying to stress that in this Jacob's Ladder which spans the earth and the Heaven there are not few but hundred and one rungs which give an idea of the period of probation which one must spend before he becomes Spotlessly-Pure (*Khalsa*), when he is taken up into the clouds-spiritual

and is initiated ! If this is true of Shakespeare and other seers, how much truer must it be of others who are literally crawling as yet on earth. If I were asked to find out an apt name for this prolonged apprenticeship preparatory to admission in the ranks of the Elect, I cannot find a better name than call it the Religion of Masters (Elect) and disciples ; and this is how my religion is sometimes called *disciplism* (or *Sikhism*, for that is its true equivalent).

Higher Religion and slow growth concomitant Brethren, I have tried to emphasise that I am a votary of the Transcendent-Religion which like an oak-tree is a plant of slow growth, which grows slowly but steadily. I do not believe in jumps and short-cuts. The ape-in-man and the tiger-in-him must slowly be curbed and tamed. He must surely be a false idealist who thinks that man of modern civilization has reached its culminating point, and that likewise religion has also reached its final phase. I for one consider that High Religion and slow growth are concomitant, as much co-existent as the moon and the tides. Man is yet to be made, and as Tennyson tells us, it must take enormous time before the Hallelujah to the Maker is sung that 'It is finished,' for says he :—

“ Where is one that, born of woman, altogether can
 From the lower world within him, moods of tiger, escape,
or of ape ?
 Man as yet is being made, and ere the crowning Age
of ages,
 Shall not acorn after acorn pass and touch him into shape.”

Nothing great was ever achieved without proportionate effort. Rome was not built in a day, nor radium discovered in a day-dream ! If discoveries in science take so much time and the best effort, how much truer must it be when the object or search is not this or that excellence but the very Source of

Excellence, or as Shakespeare puts :—

“But these particulars are not my measure,
All these I better in one General Best.” (XCI Sonnet).

We are approaching in this religion the very Acme of Excellence, so our proportions must be pitched in the same key. Hence it is that the Gurus call *this* Religion : as walking on dagger's edge, or on a bridge finer than even hair's breadth !

In one word, therefore, this Higher Religion which I have called True Religion is a life concern, and not a few days' pilgrimage. It is the every day concern of the seeker-after-truth. Our Masters emphasised this when selecting their successors, and none was chosen who was not worthy, or thoroughly in earnest. Sometimes even sons and other lineal descendants had to be cast out in favour of those who were fitter for the charge. Guru Nanak rejected his sons in favour of an outsider, and when the eldest son of the Sixth Guru, namely Ram Rai, fell below the mark, the Guru rejected him with the following biting reproof :—“The Guruship is like tigress' milk which can only be contained in a golden cup. Only he who is ready to devote his life thereto is worthy of it. Let Ram Rai not look on my face again. Let him abide with Aurangzeb and amass money at his court.” This is a good illustration of the strictness exercised in the matter of choosing the Elect. There were others who sought admission into the Sacred Fold by shedding blood, or by being strangled inch by inch, or by being cut in twain by saws, or otherwise being flayed alive. Such is then the Sacrosanct Fold to which the initiates aim at or aspire, and of that goal the first preliminary is obviously every day practice and self-sacrifice.

The heart of Brethren, I now come to the central
Sikhism : How part of my address as to what is the
it solveth world- Heart of Sikhism, and as to what solu-
problems ? tion it hath for ailments of the humanity

at large. Brethren, if ye will lend me your ears, *I will tell you of the strangest, the eeriest, the highest Principle on earth*, that has been here and shall last from aye to aye, to endless eternity; and to seek which man came into this world, and having lost which, he floundered and went astray, got lost deep into the morass of worldliness; as a result of which neglect this beautiful world is overrun with disease, decay and recurring wars? Ah! the strangest, the subtlest, the purest Thing in earth and the heavens! If you will ask me as to what is this, I will say that it is Ineffable Something which cannot be described by one adjective only, and in order to describe which, however inadequately, I must piece together a large number of adjectives in a string. This weirdest, most-living, most-enlightening, eternal Essence in heaven and the earth is:

“*Nam*” !!!

It is sometimes rendered into English as the “Word”, but I prefer to call by the old Greek name: “Logos”, for this single word ‘Logos’ denotes well enough that it is the seed of all knowledge, all science, all philosophy, for do not all sciences end with the self-same suffix “-ology”, *viz.* biology, psychology, theology, and so on. Mark the word ‘Logos’ which is referred to above, and I will tell you how it is the panacea for all our modern ailments, whether individual, social, national or international.

How can words describe, the peace, bliss or enlightenment that will dawn on you when this the weirdest of all Forces dawns on you, in all its glory. Words stutter, imagination reels, the tongue trembles to give expression to this, the holiest realization. For want of adequate words, I will describe the glory of this Elusive-Something in the very words of my Lord and Master, who describes it thus:—

“What words can tell the bliss of *Nam*-realised?

He who attempteth, faileth and repenteth,

Nor pen, paper, nor writer are equal to the task
 Nor doth hard thinking further the attempt :
 Such is the eerie-*Nam*.....the Revealing-Unwrittenword,
 Transcending this conditioned world ;
 He alone knoweth who heareth it with Mind's Ear,
 But such happy souls are verily rare !
 This Realization crowneth the devotee's mind
 With enlightenment and all-seeing intuition,
 Yea, it enfoldeth unto the listening ear
 The whole plan of world's evolution !
 Realizing the Self by *Nam*, the listener riseth
 Superior to all shocks of this workaday world,
 Nor dost he fear any longer the dreaded angel of death
 For is he not with wisdom armed ?
 The door of salvation openeth wide unto him,
 Yes, to him who realizeth this eerie-Name,
 Having slipped the Death Angel's noose,
 He releaseth, one and all, his kith and kin !
 He who realiseth the Self by *Nam* , findest
 All impediments from his weary path removed,
 And when he departeth, he goeth openly,
 With a wreath of laurels crowned !! "

(Guru Nanak Dev's Japji)

Such is *Nam*, the unwritten-Revealing-Word, which
 is the *only* Key to the Kingdom of Heaven ; I have called
 it the Unwritten-Word, for this is not to be confused with any
 written Bible or holy book, and this in spite of all the respect
 that is due to these books. For, this Unwritten-Word is Some-
 thing which you hear in the innermost recesses of your heart,
 when you are in direct communion with the Supreme One.
 That you *hear* the word is true enough, but that it is not your
 outer ear which perceives this will be evident for you hear it
 even when your ears are closed ! This Word is, therefore,
 not based on external vibrations, but springs from that original
 Vibration which is the basis of the whole world, and which is
 not less than the much-sought-for *primum mobile* ! Brethren,

this is the first Evolute from which all this *is*, springth, and to which it returneth at the time of dissolution of the World. This Evolute is not material, and is, therefore, not hydrogen, helium or any other light gas : coronium ; nor is it merely energy, hence it is not heat, light, sound, nor even inter-atomic energy ; yea, it is something higher, more subtle, more fundamental, more lasting ; it is the Mother-Stuff of the World ! You cannot see it with these eyes, for the eyes are too crude to discern what is very subtle ; your microscopes and ultra-microscopes cannot spot it, for it is finer than the finest Light, on which the microscopes depend. Yea, This is then the Primal, Fundamental, First Evolute which the devotee's attuned ear alone heareth ! This again is the ' Voice ' to which, Tennyson refers as follows in the ' Ancient Sage ' :—

“ If thou would'st hear the Nameless, and wilt dive
 Into the temple-cave of thine ownself,
 There, brooding by the central altar, thou
 Mayst haply learn that the Nameless hath a Voice,
By Which thou wilt abide, if thou be wise.”

And of this Unwritten-Word, it is that Nanak sings again and again call It as the Architect-impersonal of the world :—

By This Unwritten-Word Thou didst outspread
 All Cosmos with its teeming creature,
 And from Thence did issue forth
 The million-rivered Nature !

(*Japji*)

Brethren, I have referred to this First Evolute at some length because I wanted to bring home to you that there is Something which is *above* Time and Space, and from which these twins spring as do the Ganges and the Jumna from the sacred Mansrovar. This Something, therefore, is that hidden Key which will unlock to you the Kingdom of Heaven, and but for which it must ever remain a sealed book to you. This Something is realisable, experimentable, well within our reach, if only we became disciples of Him, who is

Its true Teacher, I mean, Nanak, whose soul is enshrined in what we call the Guru Granth, the Sikh Bible. That ghostly-Something is the burden of the Sikh Bible, and it is That which abridges heaven and the earth, by that mythical Jacob's Ladder of which I have already spoken to you.

You have only to rise up on the rungs of that Ladder, the *Nam*, when a New World will open itself up to you, and you will get the same vision of the Promised Land of Millenium as Moses had from the Pisgah ! Brethren, it is beyond words to describe that calm, peace and glory that will come over you when you reach that rarified Height within you. Then all pangs and worries are laid aside, and man is glorified, transmuted, transfigured even as the Son of man was transfigured ! Brethren, Guru Nanak tells you further that the same glory the same edification, the same bliss which the Son of Man once realised is open to you, to me, to one and all. Hold fast then to that Elusive-Nam, which you and I can discover, if only we care to do. Discovering it each man becomes the Son of man or better the man, and he is reunited with the Formless One ! This is real union ; this is enlightenment ; this is expansion into infinite individuality, for has not man thus shuffled off the mortal coil weaved by the loom of Time and Space and donned instead that impalpable Mantle which God Himself spinneth, and which angels aspire to wear ! Having worn that Mantle, you are uplifted above the azure blue into the infinite Man, and your feet still cleave the hard crust of the earth penetrating also to the deepest depths. Well might Nanak claim that it is up to his disciples to explore this *Sachkhand* or the Realm of Reality, beyond which there is naught :—

Higher than all is the Realm of Bliss

The Realm of Reality-absolute,

Wherein the Formless Being ?

Is Himself ensconced !

Out of the Formless Infinite beam out

Forms infinite, without interruption or end ;

He beholdeth His handiwork in love,
 Flooding this, that and all with Grace divine.
 Herein are fashioned ceaselessly
 Continents, galaxies and universes,
 Who can count their number ?
 Or contemplate their reverses ?
 Herein are myriads
 Upon myriads of forms
 All evolving upwards
 As Love informs !
 The Lord judgeth, reveleth,
 And beholdeth the panorama,
 What words, O Nanak,
 Can visualise this cosmorama ?

(Japji).

Such is the glory which is reserved for the Initiated—one and all, if only we could follow in the footsteps of the Master, and enkindle that eternal-Flame which is now somehow smothered within. Guru Nanak kindled this Flame not in the breast of this or that disciple, but by bringing the disciples to his own level, he showed how Sikhism begins with enlistment as a disciple and ends with nothing less than Deification ! Thus was Angad, turned into Nanak II, and the same process continued for no less than ten successions, whereafter the Divine Flame was absorbed into the Sikh Commonwealth at large ! It is now available to one and all. Sikhism specialises in this Art of Deification, and throws its doors open to all who may care to qualify and enter.

Let me summarise and tell you once more that Sikhism is a *practical* religion which has within its experimental reach the weirdest of all world-principles, namely the *Nam* which is the background of this conditioned world, and reaching which the walls of Time and Space and other boundary pillars are levelled down, and man is once more in the arms of that Timeless Being whom we call the *Akal Purakh*. This world-principle is the highest, the holiest, the purest Substance in heaven

and the Earth ; it is the first Evolute of creation, and the last common-product to which everything will return when the world is wound up. Above all, this World-Principle is the solvent of all castes, creeds and distinctions, and those who are Fellows of this weird-world possession are no longer cut off by any artificial partition such as caste, colour or continent, but they are real Brothers, BHAI, as we call them for are they not regenerated Sons of the self-same Father, one in the Holy Ghost ; the *Nam* ? Here is then a much-needed solution of all our ailments, pangs, needs and worries, national and international. Brethren you do need a Universal-Solvent, and nothing less than this. You know how the white colour is a good solvent and it knits to-day the White Race against coloured races, but you know as much as I do that this is *not* a universal-solvent. The latter must needs cover all continents, all galaxies, all universes, indeed, transcend all Fetters of Time and Space. And I have been telling you all this time, that there is *one* and but one Thing between God and man which can bridge this chasm and this universal-Bridge is the *Nam*, the Unwritten-Revealing-Word. I have called it Revealing rather than the revealed Word, for it is itself a source of illumination and when it upsprings in the chapel of one's heart, it makes one a 'seer' in the right sense of the term. Until, we heard It, we were deaf, until we saw It, we were blind, hence it is that Nanak said : "They who know naught This-Word are deaf and blind, why did they come into this world ?" That, gentlemen, is then the much-sought-for but missed panacea for which the whole world is panting, and but for which the world must always remain sore at heart. Did not the sages say of old that the greatest of all evils is *avidya*, i.e., ignorance. But ignorance of what ? Not of this or that science, for there are many scientists among us, but of that fundamental-enlightening-universal principle which I have called *Nam*, which is *the* blessed world-solvent. Seek ye, therefore, *this* Solvent, having sought which

all frictions, all rivalries, all cut-throat policies will be mutually cancelled, and man will sing with Nanak :

“None is mine enemy, none an outsider,
Saith Nanak, all are mine brethren.”

If and when that *Nam* consciousness dawns upon men, mankind will learn to live in peace even as Old Adam lived in the Garden of Eden, and then :

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes ;
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more :
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.”

Such are then the potentialities and gifts of *NAM*, which is the heart of Sikhism !!

If Guru Nanak came to Chicago ? Had Guru Nanak come over to-day to America, he would, I think, do the same what he did when he went to Mecca. Do

(i) What would you know what he did there? He slept he do ? with his feet pointed straight towards the holy Ca'aba. The high-priest and others

were offended and called him to account for what they called was an heinous sacrilege, *i.e.*, turning one's feet towards the House of God. The high-priest took hold of Nanak's feet, and began to twirl his body, when Nanak told him to turn his feet in the direction in which God was not ! It is said that the whole of Mecca turned as Nanak's feet revolved ! Whether the language used is metaphorical or literally true, the fact remains that Nanak had his own silent but effective way of conquering human hearts. I repeat therefore, that if Nanak had come to-day to America, he will sleep with his feet turned towards Mother-America, clad in stars and stripes ! And he would not rise even though White-America were offended, until he was assured that this New World was as much open to Black Races

as to the White Ones! That would be his first act and an eye-opener to the modern world obsessed by colour prejudice.

(ii) What would he say to the world-delegates? Reaching Chicago itself, I am quite sure he will begin somewhat as follows:

"O holy men of the East and the West, I congratulate the organisers of this Conference on bringing learned men from all corners of the earth under one roof. I have ever believed in such discriminating assemblies, and this is why I laid the foundation of *Sadh-Sangats*, i.e., congregations of holy men, so that they may become nuclei for spreading light and learning to the farther-most corners of the earth. May such foci of Light multiply. They have my blessing!

"Seekers after truth! seek ye the eternal truths, things of abiding value. Do not fritter away your time and energy in seeking things of the earth. The highest, the purest, the eternal Principle is the *Nam* which is the only Key to the Kingdom of Heaven. Hold fast to this Rock, and she shall never flounder on the ocean of *Maya*.

"This vitalising Principle is the fountain-head of all creation. Worship ye It, worship no stone or other idol. This is the only Bridge between God and man, and together the three constitute the eternal-Triangle of which we have heard so often: "Three in One, and One in Three:"

"Your common Father is the Timeless Being (*Akal Purakh*), hence ye are *Bhais* or true brothers. Ye quarrel when ye lose sight of this hidden connecting String which I have called the *Nam*. Your rivalries, contests and struggles cease when ye are re-united in the *Nam*. This way you can expand your patriotism into world-consciousness, and but for this there is no other way! Religious persecutions and racial rivalries are born like dew in dark, ignorance and exclusiveness; they evaporate when the Sun of *Nam* sheds its unifying-Light! Knitted in *Nam*, ye are all one; the whole cosmos is one, and that

is your infinite individuality ! Cut not that root, and the tree of Creation withers and dies ! ”

“ Seek ye, therefore, the root-Principle which is the Key to the Kingdom of Heaven, and all things of thee arth shall be added unto you ! ”

“ Ye are immortal if ye have the *Nam*, for it is above all limitations of time and space. Fire cannot burn it, water cannot drench it, sword cannot cut it in twain, this is your Higher-self, the *atman*. But remember not by words nor by cogitation is this *atman* realised, it is realised by meditation, by constant remembrance and above all by fervent love. This Way, also lies the secret of fearlessness, and but for this there is no other way ! ”

“ Young men, this is the secret of youth and of vigour ; Old men, *this* is the secret of rejuvenation ! Labourers and down-stricken people, Come, I will uplift ye with the wings of the *Nam*. Unemployed men, if you concentrate your time in God-remembrance, no power, nor all capital on earth, shall be able to stand in the way of your surging power ” which is bound to wipe off all obstacles and create a new world of golden opportunities. Halt, lame and blind people, Come, I will restore your lost limbs by this *elixir vitae*, and give you eternal youth and vigour ! ”

“ Warring belligerents, hear and sheathe your swords, for ye have enough weeds to cut at home, enough land to till, enough mines to dig, enough energy to harness, enough property to partake in peace, co-partnership and brotherhood ! ”

“ Preachers, clergymen and popes ; ye are the salt of the earth. But if the salt hath lost its savour wherewith shall the remaining humanity be salted ? Ye should fill your cups with this foremost of all salts ; the *Nam* ! ”

“ Labourers, tillers, workers, work hard for ye are the pillars of the Kingdom of Heaven, without these pillars, even the Kingdom of heaven would topple down ! ”

"I preach to you, to one and all that God hath cast out none from His Kingdom or presence ; He hath started the game of Hide and Seek, so that we might discover Him, and having done so, might treasure Him all the more for what is gotten with little pain is soon lost or spent. That is then the good gospel, the glad tidings that I bring to you to-day that none is an outcast, none is a sinner for all time. Ye are all one, flesh of my flesh, bone of my bones, spirit of my spirit ! ! "

To separate leaders of religion, and to them collectively, he will probably address as follows : Collectively :

" Leaders of men, shepherds of my flock, ye are the light of the world. Let your light so shine that others may walk in the sun, and may not go astray. Ye are all working up to the same Goal, but ye are on different rungs of the Ladder, the *Nam*, which knitteth mankind with God. Work ye, therefore, in concord and amity. There is ample room for all of us, for are there not different strata in which we work ? The birds fly in the air, insects crawl on earth, fish swim ; they do not quarrel as they monopolise different planes. Likewise, let ye work and co-work, love and reciprocate love, work in team, and work in different spheres, together co-operating so that all may be the vehicles of bringing to light the glory of your common Father.

"Above all, remember that True Religion is *one* even as the sun is one, but its reflections in the oscillating sea of *maya* are many. In particular, we can no more nationalise religion than we can nationalise gold by separate seals ; true Religion is one, and is ever the same. I cannot stamp it and call it Nanakism, nor would it be justified to call it Christianity or by any other adjectival name, for as I have stressed before, this Religion existed before me, before Jesus, before any religious leader ; it is co-eval with man, and lasts from aye to aye, to all eternity. When we shut up this religion in water-tight compartments, we get out of the broad expanse of the ocean, and skulk in little stifling whirlpools which we ourselves have raised,

Remove then these barriers, these impediments, these colour and caste distinctions, and become one even as the Universal-Spirit ye adore is one ! ”

To the Aryan Hindus, he will say ;

“ Scions of the ancient stock, ye loved and adored the eternal Sun when there was darkness in other parts of the world. Your ancient Vedas are a testimony of this. Ye fell on hard times, and losing touch with the Reality began to worship stock and stones. Ye know your forefathers loved *Soma*. Do ye know what is that essential juice which they worshipped and pressed ? Most surely it was not Ephedra or any *Asclepia*, as ye are taught to-day. Most assuredly, it was the afore-mentioned Divine-Juice which I have called the *Nam*, and this is what must be your chief concern once more. Does not the Veda refer to it ; “ This plant is honey-born. Than honey am I sweeter, than the honeyplant more honeyed ” (*Atharva-Veda* I, 34). Note also as to its parentage “ The Plant of which heaven has been the Father, earth the Mother, ocean the rootlet ” (*ibid*, 111, 23). I ask you to consider if this plant description is not mythical and refers to the self-same golden Principle, which I have brought to your notice before. And it is this same which is otherwise called the “ Golden-Winged (*Suparna*) ” or the “ Golden Egg (*Hirangarbhā*) ” for has not all the world come out of It, and will return thereto ?

“ I beseech ye, therefore, to return to this fountain of wisdom, but for which all philosophy is a verbiage. You are rightly proud of the Vedanta philosophy, for it is the acme of world-philosophies, but may I tell you that this philosophy without experimental realisation of its co-relate the *Nam* is like a scientific theory without the corresponding experimental verification. Let ye not raise the foundation on sand : build ye, therefore, on the bed-rock of *Nam* !

“ Ye talk of *Atman* which conferreth wisdom, omniscience and bliss, but believe me *Atman* is a resultant of the *Nam*.

realisation, for it is the latter ringing-Word which lifts man out of the clutches of Time and Space. *Atman* philosophy without the *Nam* is like putting the cart before the horse! May ye be yourself once again, for ye have in your veins the bluest possible blood! Amen!"

To the Christians, he will say as under :

"Carriers of the Cross, my greetings to ye, one and all. Ye are the torch-bearers of light to the modern world. Ye rescued Europe from the dark ages. Ye carried the Lamp of Learning to all corners of the earth, including the desolate corners of the Sahara, by your selfless and widespread missions. All this is good and augurs for the best. But more is expected of ye, for ye had more talents to speed than other races.

Ye are rightly proud of Jesus the Christ, but I must draw your attention to what is called the Christ-Principle. For as ye are all well aware, Paul did not see Christ, but saw and experienced the Christ-Principle. If ye will lend me your ears, I will tell you with all the emphasis I can command and in all sincerity that in all the Epistles of St. John, St. Peter, and St. James, it is *this* Principle which is the chief object of discussion and of attainment, and this principle is no other than the eternal-Revealing-Word; the *Nam* of which I have been telling you all this time. Ye know the opening words of that all-important Gospel, namely that according to St. John which begins as under :—

"In the beginning was the WORD (NAM LOGOS) and the Word was with God, and the Word was God."

"This Word is the Christ-Principle, *i.e.*, that eternal-Principle which as I have stressed is the bridge, the only bridge, between heaven and earth, and between God and man, and which it is up to you and I to discover in the chapel of our heart. St. Peter refers to it as "the Word of the Lord that endureth for ever" (I. ep. i 25). It is to this again that St. Paul refers when he says : "For I delivered unto you first

of all, which I also revived (i, Cor. xv. 3). It is by getting into touch with this eternal-ringing-revealing-Word that the Faith cometh, not otherwise. St. Paul says: "Faith cometh by hearing." This gift is *within* us but is overlaid with worldliness, and we must stir it up by *Simran*, i.e., remembrance, as St. Paul says: "Thou stir up the gift of God, which is *in* thee."

"To discover this *Nam*, this Word is to be rightly baptised, i.e., in the real sense of the word, for baptism of water is but a portal to this sanctifying baptism which descends from God and takes the disciple thereto. Does not Clement of Alexandria exclaim thus about *this* baptism: "Being baptized, we are enlightened, being enlightened, we are adopted as sons; being adopted we are complete; being complete we are rendered immortal." This baptism, it was which St. Peter recommended in his First Epistle General: "Being born again, not of corruptible seed, but of incorruptible, by the WORD (NAM) of God, *which liveth and abideth for ever*." Mark the closing words, and it will be clear that what is intended is not some floating tradition, but a real, eternal, vivifying principle, the *Nam*, which is the burden of my theme, and forgetting which Christianity is not to-day as it was in the days of the blessed Christ of yore. It was not by any day-dream that St. Paul was conversed but by this abiding possession of *Nam*: the Spirit, for does he not say: "For by the Spirit we are all baptized into one body." (I. Cor. 12). St. Paul makes it abundantly clear that this abiding-principle is the manna referred to in the Old Testament, the spiritual-drink, the spiritual-meat (I. Cor. 9). We misjudge the heart of Christianity if, instead of that eternal-Possession, we eat only the 'bread and wine' that is offered to us to-day at the Mass. Brethren, let us be "partakers of the Holy Ghost" and of nothing less. Then the Old Adam in us will most surely be crucified, and we will doff on the New Adam. This is verily new Birth.....Virgin

Birth....namely being reborn in *Nam*! the Holy Ghost, for soul at that pitch of purity is verily no other than the Blessed Mary ! " This also is Resurrection, rising out of the grave, for is not the Old Adam interred within by the invincible-*Nam* ! "

" I ask ye to pause, ponder and consider whether Virgin Birth, Resurrection and life-eternal are possible in anyway other than by *Nam*, as I have explained above. Believe me, I love Jesus the Christ, I have the highest regard for him, but I have been trying to bring out to you what is of tremendous practical importance to each and every Christian, namely the Christ-Principle, or as St. Paul puts it rather dramatically : " Jesus Christ the same yesterday, and to-day, and for ever " (Heb. 13). I have taken you one step further, *i.e.*, from the Christ to the Christ-Principle, and now I have only to tell you this principle is the same as is the burden of my theme about one Religion, which transcendeth Time and Space by the Jacob Ladder, *i.e.*, the *Nam*."

" I bid ye adieu, and remind all of you that if ye will discover this Hidden-World-Principle in the temple of your own heart, ye will prove in your person that "ye are gods"! Remember, never forget, that it is the Christ-Principle (the Word, the *Nam*, the anointing-Essence-eternal) which St. Paul emphasised over and over again, when he said : " Though we have known Christ after the flesh, yet know henceforth know we him no more." (11. Cor. 5) ! Ye that are strong in the Christ cannot be crushed by any Inquisition. No crusade that ye wage shall ever remain infructuous. The Kingdom of Heaven will certainly be yours if only you seize once more the Key which Jesus offered it to one and all ! "

To the Chinese of these religious denomination Confucianism and Taoism, he will say :

" Ye sons of the morning sun ! ye are older than the Christians, but ye are not quite as active. Confucianism is a

good start in the morality, and morality has been and ever will be the nurse of Religion. No one ever became a saint until he was firmly grounded in morality. So far Confucius and his teachings are impregnable. But than reason than even morality is there something higher, far-transcending, and this is the Tao about which Lao-tzu says as under :

“Comprehension of the Self-Existent One is obtainable only by the purified and ennobled mind ; the lowest thus may be elevated, while the highest without this comprehension of the Tao will be degraded ; for reason and learning cannot attain this sense of Eternal Harmony and Right (Tao) which is timeless and limitless.”

“My advice to you, therefore, is that while Confucianism may be your schoolmaster, yet ye must not fail to qualify in the Tao, for the Tao is the self-revealing *Nam*. Let Confucianism be, therefore, your Alpha, but let Taoism be your Omega ! “Amen !”

To the Buddhists, he will say :

“Buddha is a world-figure and rightly. He carried the gospel of *ahimsa* and self-control to the farthestmost corners of the East. Hence he was rightly glorified and even made an *Avatara* in India and outside.

“I agree with him as to constant flux theory, but this is only one side of the picture. The Wheel rotates and each part of the wheel whirls, but the hub is stationed at the self-same place. So also the whole world is in constant whirl, but there is a constant nucleus ; the *Nam* which is unmoved axle of the moving universe. This is the other side of the picture. It may be that this was missed as the term Buddha necessarily signifies one who is firm in reason more than anything else, while this Higher Principle is still more transcendent, all enveloping and more fundamental. I want you, therefore, to devote yourself to this elusive-*Nam* for then alone Buddhism will be crowned with that metaphysical-*atman* which it yet

misses. It is true that *Nam* is not discovered merely by discussion, but Buddha did emphasise meditations. Only what is required is not this or that specific meditation on one phase of infinity, but on that all-inclusive unity which is ensconced in eternity."

"One word more, and I have done. Violence and non-violence are not antithetical, and when the physician has failed then the surgeon's scalpel becomes the inevitable resort of the patient. Likewise, non-violence is our every day creed, but let it not become a fetish, as it is becoming once more to-day. Does not the Supreme One himself season non-violence with a little violence. Mark the heaving sea, the hurricanes and simooms: they have their purpose and pass away.

"This way lies, therefore, the *Nirvana*."

To Muhammadans he will say :

"Ye are worshippers of one Allah. My blessings to you. But remember that Allah is as much outside us as within us. He is, verily is, as much in an ant as in the elephant. Hence, while I would ask you to worship with all the zeal One God, I would ask you to pity the lamb and the humble ant whose God is conceived in a different way. Each one hath its own angle of vision, let it approach God in its own way !

"Religion springs from the heart, as much as from the head. Hence arts, music and other heart-appealing apparatus are as much in order as unadorned repetition of the Scriptures. This cannot be over-emphasised.

"Followers of one Allah, ye are brothers among yourselves, as indeed you are; only I would ask you to throw open your gates to one and all, and above all abide by that elusive-Light to discover which Mohammad went into the Cave Hura, and which was the rarest of all possessions, namely the *Nam*; How many forget this talking about religion. I repeat true Religion is one and that it is rooted in the *Nam* (*Kalma*-unuttered) !

To the Parsis he will say :

"Worshippers of the Fire, ye have an excellent symbol. Ye are the second scion of the old Aryan stock. Though ye went far, and developed different civilizations, your ideas at heart are much the same. Your *Haoma* is the same as the *Soma* with all the Implications of that pregnant word. Your *Ardvicura Anahita* is the same as *Anahad Sabad*, the Unending-Revealing-*Nam*. Did not Zoroaster define the word 'prophet' as one who heareth *this* eternal-Word?

"Yes, *this* word is the source of all wisdom. Zoroaster is represented to be propitiating this 'goddess'. Grant me, O good, most profitable *Ardvi-cura Anahita*, that I may slay the snake *Dahake*, with three jaws (*Aran-Yasht* 9,35)" And his prayer was granted ! Who that has heard it all will deny that it is Time with its past-present-future—three jaws, which *Nam* will kill that is referred to here !

"Worship ye, therefore, not only this or that symbol, but worship ye IT !"

Democratic Religion. Brethren, I have almost finished, but before

I take leave I must tell you two things more about the religion that I represent. I have told you that Guru Nanak was our first Guru and that he produced in quick succession quite a galaxy of successors and Gurus. The last or the tenth knew that this process could not continue without unnecessarily multiplying tangles, as succession of Gurus, and connected vested interests necessarily entail. He, therefore, sent for all of his followers on one New Year's Day which in our case is the Baisakhi Day. In the vantage ground of Anandpur Sahib, our Guru's stronghold, a big tent was pitched, and outside it thousands of ardent devotees sat around in an out-stretched semi-circle. The Guru impressed on his disciples the duties and responsibilities that would soon devolve upon their shoulders, and at the end of the speech, he drew out his sword and said : "Is

there any one who would volunteer his head for the sake of religion." This sudden gesture produced consternation and a little wavering among the ranks, but lo! there stood up one solitary soul who offered to lay down his head at the bidding of the Master. The Guru took him into his tent, there was a down-rush of a stream of warm blood, and the Guru came out once more from the closed tent, with his sword dripping with blood. Blood seemed to stream out of the eyes of the Guru that day and he asked for another head! Nothing daunted, another volunteered, and still another, until Five Dear Ones were chosen and taken into the same hidden enclosure. There was genuine consternation all round, but lo! When the Guru lifted the curtains, all the Five Dear Ones were there but attired in deathless robes as *Akalis*, and at their feet were the heads of the five sheep, which had been severed to give the Five Chosen Ones, a blood bath, as it were. The Guru baptised them with the Sacred Water, and before it was all over, he sat at their feet, and asked them to baptise the Guru with the self-same Water! Thus the great Guru stood before his Chosen Ones as their disciple, and so it has been well said:

"Hurrah for the Guru! He is both the Guru and the disciple!"

Soon after, about 80,000 other souls were baptised. This sacred day hath its repetition among us when we select the Five Blessed Ones for our own everyday requirements. From that eventful Baisakhi day, therefore, the Gurudom passed to the Sikh Commonwealth. Sikhism is, therefore, a democratic religion from the very inception. Yea, it is so every inch. This is as much as to say that in this religion, the Elect are the very cream of the Society, and none who is not fully qualified can become one of the Chosen Five.

Thus were the knights of the Khalsa Army ordained and the Sacred order of the Brethren of the Tress-knot continueth to do wonders till to-day, and still so continue to do till the end of time, Amen!

Outer symbols of this faith Last but not least, I must say, if only a word about the outer symbols of this

Religion. I will refer only to the most important and the most distinguishing symbol of this religion, namely long hairs which, as I said before is our most cherished possession. Brethren, you can recognise a Sikh from among the millions why because he is most manly, he *looks* it from his very face. I will not go into the pros and cons of this for it is a topic to me much too solemn for words. I would not trot out to you the usual arguments that they are *natural* symbols which those who live natural life, most in consonance with nature, must keep and cherish. I have another higher and weightier reason of which I alone am best exponent. Coming as I do from the hills, those far-off Himalyas compared to which the Rocky Mountains are like big Siwaliks, I for one know the value and the importance of the woods to an agricultural country like India. Out in America, you may not realise the value of the woods so much, although I know full well that even here the pendulum of public opinion has swung round in favour of conservation and strengthening plantations. There is no doubt whatsoever that all modern civilized countries realise the importance of their woods and consider them as national assets. So there is no gainsaying the fact that the woods are at once lungs of a country its backbone in time of need, and above all beauty of its face. Remove these woods and the Gangetic Plain, now a granary of the world, will soon become a howling desert to which the Sahara will be little oasis. I say, remove these woods and the fabulous Ind, with all its wealth, will become another Pamir plateau, bare, desolate, good only to look at, but dust-dry !

If you concede this, you concede much more. I mean you will concede to me the necessity of maintaining woods drawing in the monsoons, in sucking them, retaining it like so many, sponge-sods, and later on letting us have the water back

when most required with compound interest. If that is true of this world and the monsoon currents of rain, I tell you in all sincerity and with all the emphasis which I can command that the same is true of the honeyed-monsoon of the *Nam*...the Word...the Tao...the Logos, call it by whatever name, you like, provided you realise what it is..This honeyed-manna will not settle on you until you have the hospitable-woods. I mean the sacred-hair; the *Keshas* on our head ! Here is a mystery which you would do well to ponder over and consider. Even as there are monsoons so are the clouds of *Nam*; they will burst only if you are in a receptive mood, otherwise, brethren, these clouds even if they burst, the manna will come, go and be lost in the sands of mind's Sahara, for God gave them the hospitable woods and they cut them with their own hands !

Remember nothing was made but that it had to subserve a purpose. And I assure you that these *Keshas* subserve a great mythical purpose, far too deep for me to bring out in weak trembling words such as I can command. I will only tell you that Guru Nanak and all other Gurus, all Rishis of the East, Jesus the Christ, Mohammad, the Rasul, Tao and Zoroaster, and many others had them. Even Shakespeare and Milton had long hair and in the Victorian days Tennyson also had them. I think I have said enough and now I must say no more.

Conclusion Brethren, I have finished, I thank you for your kind hospitality and patience. I have opened out my heart fully to you, as what I tell you is all true, and was personally felt, personally experimented and personally explored. I have told it all to you as I know you came here to give and take, to sift the truth and not only to see the sky-scraper of America only.

If I might summarise, I must say that the Religion I have been telling you is not hall-marked by any special name; although we call it Sikhism. In any case, you will notice that our Gurus have not prefixed their name thereto. Why ? It was because as

I said, the Gurus advocated not this, that or clannish religion, but the One Religion that alone is worthy to be so called. I have tried to show :

- (i) That there is One and but one Religion alone, and that this Religion is co-eval with Man, and will last to all eternity.
- (ii) That the Bedrock of this religion is the *Nam*, the Holy Ghost or the Logos, call it by whatever name you please, which is the Unwritten-eternal-Revealing-Principle.
- (iii) That this principle is the only tried Key to the Kingdom of Heaven. Seek ye, therefore, This first and all other things will be added unto you.
- (iv) That This Religion is not merely philosophy or vaguely realised relation with personal-God, but that it is indissoluble, experimentally verifiable Union, which you feel *every moment of your life*, as soon as you discover the *Nam* in your person.
- (v) That this Religion ushers you into a New World which is higher and more fundamental than even Time and Space, for This *Nam* is their common parent. (Note this is not to be confused with Einstein's World, for that is synthesis of this Time and Space, but does not transcend either or any of them.)
- (vi) That all Rishis, Sages, Messiahs and Gurus point the same way, if we properly interpret them.
- (vii) That this way lieth the faith for expanding nationalism into internationalism and both together into universalism.
- (viii) That *this* Religion assures you to infinite individuality, eternal peace and life-immortal.
- (ix) That this consummation is reached as much in this world as Hereafter, for it is grounded in this life,

- (x) That this Religion recognises no Fall, nor geographical hell or heaven, but considers them as passing mental phases which it is up to us to transcend by *Nam* if we would enter the portals of immortality.
- (xi) That it is the Universal-Religion, as it is as old as man, as lasting as Time, as deep or deeper than Space; it is rooted in *Nam* which is the author of all that *is* !

ALL HAIL TO THE *Nam* !!!

Sat Sri Akal.

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Can be had of:—

THE SECRETARY,

The Sikh Religious Tract Society,

Tarn Taran (Punjab.)

Published by The Sikh Religious Tract Society, Taran Taran,
Printed by Ram Lal Pury, at the University Tutorial Press,
Lalchand Street, Anarkali, Lahore.
